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ABSTRACT

Saskatchewan's Meadow Lake Special Area is predominantly north of the Fifty-fourth parallel on the west side of northern Saskatchewan. An agreement between the Department of Regional Economic Expansion and the province provide for manpower training necessitated by industrial and economic expansion. At first a large vocational school was intended for construction in Meadow Lake. However, because of the known disinclination of native people to seek training away from their home communities, additional study was initiated of area training needs. Interviews and observations conducted over seven months indicated that the Meadow Lake Vocational School should instead be a Vocational Resource Center. The program would assist in the identification of area community needs, develop suitable learning programs, and provide external instructional programs. The only internal programs of the Centre would be for the training of instructors; local men and women would be trained as paraprofessionals to teach in their own communities. Operation, supervision, evaluation and continuous adaptation of instructional programs would be the Centre's central focus. This community-centered educational program would function to meet community needs as identified by the residents. This report is divided into three parts. The first describes the recommendations concerning the resource centre, the second discusses the practice of both policy-guided performance and effective learning, and the third explores changing perspectives in education. (Author/DS)

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PROVINCE OF SASKATCHEWAN

NORTHERN OPPORTUNITIES

Training and Economic Development Through Community-Centred Education

Report on Meadow Lake's Vocational Centre

June, 1973

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FOR:

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of Education and Continuing
Education,
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RC 011284

DEPARTMENTS OF EDUCATION AND CONTINUING EDUCATION

SUMMARY

RECOMMENDATION: A VOCATIONAL RESOURCE CENTRE

Purpose: Dissemination of resources and expertise without direct operating responsibility in the field.

Function: Training and providing back-up support.

COMMUNITY-CENTRED EDUCATION:

Purpose: Individualizing the educational experiences of communities.

Function: To meet community needs as identified by the residents.

PART I THE PROPOSED SOLUTION:

The northern environment differs from that in parts of the country where society is more differentiated and urbanized, and therefore vocational training must differ also.

Economic and social development needs should be recognized as integral parts of academic education and vocational training programs for native people. (Page 1)

A vocational resource centre should concentrate on providing training and support for community-centred instructional programs. (Page 2)

Limited experience in using para-professionals as instructors should be developed further. (Page 3)

A reciprocal relationship exists between the authority to determine the content of experience and the learning which is experience-oriented, and therefore it must be made possible through the practise of personal responsibility. (Pages 6 - 7)

Not only the "trainees" or "clients" are learners, but also teachers, administrators and politicians should become learners. (Page 8)

Credibility gap between rhetoric and practise should be closed through actual involvement of people whose responsibility will be complementary to the responsibility of government. (Pages 9 - 11)

PART II THE PRACTICE OF BOTH POLICY-GUIDED PERFORMANCE AND EFFECTIVE LEARNING:

An absence of policy statements on the descriptive level exists. Descriptive policy statements are halfway between cabinet level policy (political) and normative or procedural prescriptive policy (administrative). (Pages 14 - 15)

Descriptive policy statements serve to guide and direct departmental practice without being rigid (prescriptive). Assigned tasks frequently require uniformity of execution. This requirement then becomes a function of administrative procedures. (Page 14)

Descriptive policy requires a statement on performance standards. (Pages 14 - 15)

When local dependency is perpetuated, government service becomes counter-productive. (Page 15)

Education is a social process; learning is a personal process. (Pages 16 - 17)

Learning practice should be experience-oriented. (Pages 18 - 20)

Schooling and training should be more community-centred. (Page 20)

PART III THE CHANGING PERSPECTIVES IN EDUCATION:

Changing perspectives in education have been expanded in a number of reports. Some of their findings are related to this report. (Page 21)

The training programs observed exhibited evidence of a trend away from older concepts and the beginning of new directions.

The distinction between education and work is waning. (Page 21)

There is lacking in linkage between teaching and life.

Adults are no longer viewed as the sole owners of knowledge.

Educational resources should be centralized so that their useage can spread out from a centre. (Page 23)

Rigid structures keep us from using fully available resources. (Page 22)

Educational management should be democratized and the general public should play a large part in all decisions affecting education. (Page 23)

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PREFACE

The report represents much more a collective venture than merely my observations. In attempting to understand the frame of reference of those whom I listened to and whose behaviour I observed, I wanted to know not only their definitions of situation, their aspirations, but also I sought their answers to conflicts and antagonisms present everywhere.

I thank the many people who have helped me. Their aid came in discussing their own problems, the institutional problems, and the government's problems. Of course, providing me with factual information became most significant. I have attempted to check out and test the reliability of information through conventional interview techniques and by consulting the records.

A more personal expression of my appreciation would be the use of names. I shall refrain from this custom in deference to the many residents in the area who were kind enough to let me talk to them.

The staff of the Department of Continuing Education, both in Regina and out in the field, other governmental officials, Metis Society of Saskatchewan and staff members of the Federation of Saskatchewan Indians, are readily identifiable. To all I owe a great deal of thanks.

I express my thanks also to all those who have kindled and then strengthened my faith in the opportunities yet present in a situation generally very depressing.

I appreciate the chance to suggest some ways and means to change the dilemma which is northern Saskatchewan into the opportunities which seem available.

The essence of my proposals is an extension, amplification, and further development of what has already taken place. Innovation through intervention should involve first of all a building upon existing policy and practice.

But this also requires adaptation and genuine change. Unless this change is in a policy direction different from the status quo the adaptations become merely manipulative "playing games". If there is a commitment to facilitate change it must be expressed in clear policy statements and then in practise.

The amount of change required is thus a political question reflecting philosophical commitments. Merely changing the "furniture around in the room" or putting it into different rooms will not amount to planned social change.

As a sociologist I was mindful to look beyond the manifest or stated intent.

> "To seek social change, without due recognition of the manifest and latent functions performed by the social organization undergoing change, is to indulge in social ritual rather than social engineering."

This famous quote from Robert K. Merton, a well known sociologist, is appropriate only if Merton's meaning of ritual is understood to mean formal routinized behaviour, and social engineering is understood to mean purposeful planned change.

It has not been considered part of a democratic government to change people. People have to want to change themselves.

People have many different kinds of perspectives. One must respect this plurality of perspectives and aim with integrity to articulate opportunities within which the people can make their choices. That is to say, to act politically in guiding their own fate.

METHODOLOGICAL FOOTNOTE:

In keeping with the methodology which guided the gathering of data and the writing of this report, it needs to be pointed out that I shall be available for further dialogue, both informal and through more structured work sessions. Implementation might be aided by discussions of the implications, principles, as well as specific proposals which make up this report.

INTRODUCTION

The Meadow Lake Special Area, designated by a Federal-Provincial Agreement between the Department of Regional Economic Expansion and the Province of Saskatchewan, is an area predominantly north of the fifty-fourth parallel on the west side of northern Saskatchewan. The Agreement provided for a large vocational school to be built in the Town of Meadow Lake. This institution was to serve the entire area for the manpower training necessitated by the industrial and economic expansion planned for by the Agreement. The present Government of Saskatchewan, upon coming into office, wisely cut the construction budget for this projected vocational institution. There was an awareness that the assumptions which guided the original Agreement might not be realistic. The disinclination of native people to seek training away from their home communities was appreciated. It was considered advisable to have another look at the training needs of the area.

This report represents observations and conclusions gathered during a seven month study. I travelled through the area, mostly between Meadow Lake and La Loche with flying trips to Patuanak and Dillon, talking to residents, teachers, training project personnel and government employees. Additional interviewing and observation took place in La Ronge, Prince Albert, Saskatoon, North Battleford and some other sites of training classes in this northern area. I attended conferences in Meadow Lake, La Ronge, Prince Albert, Saskatoon, Regina, Calgary and Hamilton (Canadian Vocational Association Annual Meeting).

A major part of the data gathered came from three provincial institutions - the Department of Continuing Education, the Metis Society of Saskatchewan and the Federation of Saskatchewan Indians. Many related

federal and provincial government departments, e.g. D.R.E.E., Indian Affairs, Department of Northern Saskatchewan, Canada Manpower, etc., were consulted.

My approach to the study was guided by the assumption that evaluation of government intervention programs (any successful education and training is intervention) must take into account delivery capability in the field and in Regina, as well as stated goals and policies. I found a critical failure to articulate practice, especially when it has been successfully innovative, and an absence of appropriate descriptive policy statements. These were in contrast to the creative beginnings in constructive integration of education, training, economic and community development in the area. The report itself will make evident an interesting blend of achievements and all the normal, to be expected, failures of administration, insufficient policy clarification and practical execution. Social science analysts often appreciate latent, hopeful features in an otherwise depressing situation.

In determining the most effective use for an institution one must take into account various given factors. Taken together, these factors make up the situation which needs clarification and direction.

The report assumes the following eight factors as given and takes them into account:

1. The vocational school building is a $477,000 structure.
2. The Town of Meadow Lake expects a trade school with a capacity to offer needed vocational and trade training classes as one of its local institutions.
3. The federal-provincial commitment to provide such training for the population in the designated Special Area.

4. Provincial hesitation to force people having to leave their home communities for training purposes.

5. Job Readiness Training Programs have been accepted by Canada Manpower as a necessary prerequisite for Skill Training Programs useful to native people.

6. Experience with the instructional programs provided by the province, serving as the training institution for Canada Manpower and Indian Affairs, as well as the provincial Non-Status Indian and Metis Program, leaves no doubt that the place for Job Readiness Training is in the home community, by:
   (1) the expressed wishes of the people, and
   (2) the experience of best results achieved when it was made possible (e.g. T.O.P. Projects).

7. Full utilization of the proposed change in policy by the Training Branch of Canada Manpower for its training programs (dated March 15, 1973):
   (1) Greater "flexibility of rules to increase the relevance of of training".
   (2) "Recurrent education made possible through increased re-referral to training."
   (3) Promoting "close and complementary relationship between classroom training and work experience".
   (4) "Encourage gradual integration of academic training (B.T.S.D.) within (both) the longer term plans for skill development and the larger framework of vocational preparation."

8. Providing institutional means for Indian and Metis people to lift their "oppression", and to help them develop and to assume their rightful place in the society of northern Saskatchewan.

The imperative of this given factor, number 8 above, must be viewed as a fortunate opportunity. At this point in time the politics and economics of the province allow for constructive solutions.

The educational environment of a Vocational Resource Institution provides a uniquely practical and potentially creative context to approach political and economic questions normally considered with little real hope for genuine resolution.

"Oppression" has become a politically inflammatory term but the economic, psychological and emotional oppression experienced by minority groups in our larger society, as well as the northern dilemma of Saskatchewan, has been researched and documented sufficiently. This explicitly political question remains a significant factor affecting the Meadow Lake situation.

The report itself will be comprised of the following three parts:

I The proposed solutions to what is identified as the greatest need. These proposals are divided into:

1. The Type and Delivery of Programs
2. The Governance of the Vocational Resource Centre.

II A descriptive statement of the practice of both policy-guided performance and effective learning.

III The changing perspectives in education.

This report had been prepared before I received a copy of the National Indian Brotherhood's policy paper on Indian Control of Indian Education. The attached excerpts (Appendix 2) of this historic policy statement make it clear that a similar philosophy, pedagogy and sociology of education has shaped these two reports.

NORTHERN OPPORTUNITIES

MEADOW LAKE VOCATIONAL CENTRE

I THE PROPOSED SOLUTION

1. The Type and Delivery of Programs

(1) Identification and Definition of Program Needs

(2) Training for Instruction

(3) Resource Centre Concept

(1) Identification and Definition of Program Needs

The Meadow Lake Vocational School needs to become a Vocational Resource Centre. This centre should be different from any other vocational institution in the province.

Planning for vocational training in Saskatchewan provided for different types of institutions. Each type of institution, e.g. universities, institutes (such as S.I.A.A.S. in Saskatoon and Regina, and S.T.I., Moose Jaw); vocational centres (such as Weyburn, Yorkton, etc.); as well as municipally-sponsored instruction in the larger urban centres of the province, has its own unique regional role to perform.

The Meadow Lake's institutional function differs from any existing institution and should remain true to its particular regional purpose.

Vocational training for native people in the northern environment differs from other programs. The instructional program must be closely related to the local needs, economic and social, of the trainees.

The instructional programs offered by the Department of Continuing Education in this Special Area have made a genuine attempt to achieve this integration.

The development of social and economic needs has to be integral to the education and training function. The observed programs did start to operate to bring this about.

Life is much less differentiated and compartmentalized in this area. The relevance of training cannot be experienced apart from the needs of the people, which initially are identical with those of the community.

The vocational program's primary objective should be in assisting the identification of community needs throughout the area. These community needs, once identified, will influence the needs of community members and their potential individual training needs.

A secondary objective has to be to develop the articulation for the demand to meet the needs identified. These demands will require the development of suitable programs which provide the experiences to learn. These learning experiences, in turn, result in the interest and motivation to seek further training.

An essential third objective has to be the provision of adequate instructional resources which can support such learning experiences.

The education practice must provide learning experiences for those need areas which have been identified by the people within the community context.

It is proposed, therefore, that all instructional programs are based in a community, on community demand. Physical facilities are to be rented locally to provide the instructional setting.

This means that the Meadow Lake Vocational Resource Centre must provide external instructional programs. The only internal programs, within the Centre, will be for the training of instructors. The Town of Meadow Lake's training needs would be treated as those of any other community.

Operation, supervision, evaluation and continuous adaptation of instructional programs will become the central focus of the centre.

In closing this section of defining program needs, it should be pointed out that the needs of all residents in the area can only be met by observing the principles of sound education in all the training programs. This is to say that the more urbanized communities and white residents of the area, who were not mentioned explicitly in the identification of needs, will not be neglected and their needs served on an equal basis fully integrated in the Centre's delivery of programs.

(2) Training for Instruction

A community-centred training program does not need to be more expensive than an institution-centred one. The use of well-trained para-professionals from the communities where the instruction is to take place will both cut costs and increase the effectiveness of the training in the community.

The training programs in this area have had some limited and highly successful experience in using local men and women. The provincial consultants made use of, in their words, "a natural referral system - namely the community itself". Persons who were considered qualified, even if they had no more than Grade XI or XII of formal schooling, were taken on as instructors.

In addition to a trained Area Developer who can supervise all operations in the Centre, the core staff should consist of, initially, not more than six instructor-consultants.

These instructor-consultants have to be experienced in some trade or activity like recreation, welfare, alcohol counselling, business, etc.

In addition to their basic qualifications, experienced mechanics, carpenters, etc. or the above-mentioned activities, these instructor-consultants will require training in program consultancy, e.g. program design and implementation.

As instructor-consultants they would have two main functions:

(a) To assist communities on demand

(i) to develop programs of training, and

(ii) to provide resource support for on-going training programs.

(b) To provide training for the para-professionals from the communities.

The para-professional's training period will depend upon individual capacity which would include previous experiences.

They need to have some minimal time at the centre. There are two reasons for this requirement:

(a) The need for training in some technical skills.

(b) The need to offset cultural inhibitions:
there is hesitation in a local native community to be singled out, given the authority of special qualifications unless adequately certified by a centre. The lack of professional presentation skills and personal shyness is also minimized.

The degree of personalized intensive training and job supervision, when possible, will have to be determined by experience.

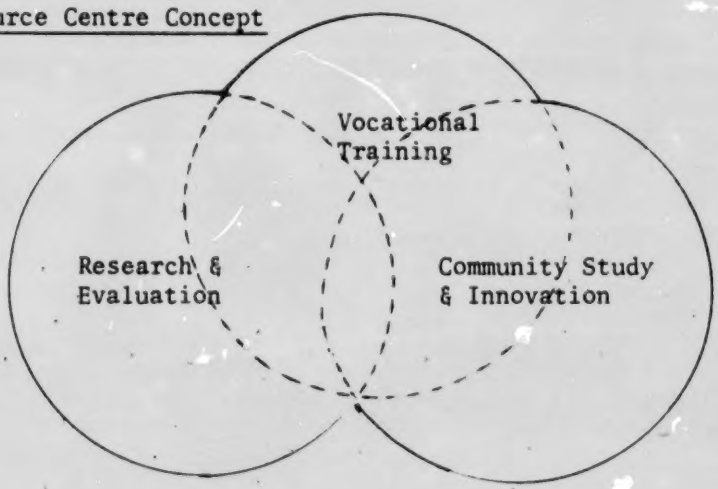
Carefully prepared trips providing relevant experiences for widening horizons in self-development and deepening exposures to new experiences would develop facilities for critical analysis.

The current interest in a much wider use of para-professionals in delivery of all kinds of services stems most importantly from problems in communication. The more specialized professional training becomes, the greater the problem of communication becomes.

The use, and frequently the misuse, of para-professional personnel in the past should not be confused with the opportunities available to properly trained persons from the same community. Adequate training, followed by continuous support and guidance, produces instructors with an ability to communicate not equalled by professionally trained specialists.

Learning and training depend more on personal motivation and searching than on receiving answers to questions one has had no experience in asking.

(3) Resource Centre Concept



(a) Vocational Training

(i) Training Instructors

(ii) Supervising External Training Programs

(b) Community Study and Innovation

(i) Assisting communities to identify and define their needs.

(ii) Assisting communities to develop programs meeting their needs.

(c) Research and Evaluation

(i) Both local and contract research to stay abreast of changing needs of the area, its communities and its people.

(ii) Continuous evaluation of all programs.

2. The Governance of Vocational Resource Centre

(1) Introduction

(2) Involvement of People

(3) Local Control of Government Funded Programs

(4) Local Cultural and Physical Resource Development

(1) Introduction

Canada Manpower's new policy for its training programs has stipulated that the trainee's experiences in training must be complemented with work experience. This insistence on inter-relating work experience with training experience re-established, to its proper place in policy and practise, an old theory of education expounding the need of experiential-centred learning practice.

This is strikingly similar to the provincial emphasis on decentralization of policy making in education. The province's aspirations for community colleges emoodies the faith that people in local communities have untapped sources of competency and ingenuity. The people's experiences are to be related to their learning experiences, within a framework of their development.

The principle of self-determination of participants is complementary to the experience-centred learning practice. Both principles are reciprocal to one another.

Just as Canada Manpower has learned that mere rhetoric of what is considered desirable will not result in the achievements of stated training objectives, the provincial program must not only use the right rhetoric but make sure that there are no gaps between intentions and practise.

Self-determination has become a cliché and has entered into the rhetoric of all those who talk about the developmental needs of those not "adequately" urbanized. To realize genuine self-determination, com-

munity control of the training programs of this vocational centre becomes essential.

(2) Involvement of People

The credibility gap created by the rhetoric of the last two decades and its failure in practise must be clearly understood. Two principles depend on a wide involvement of people in the area - sound educational policy which is experience-oriented and the practise of local policy determination for social and economic development.

Presently neither the native nor the white population is adequately involved. Their participation in policy making or in the performance of developing local resources, physical or human, is minimal.

Even though the Federal-Provincial Agreement setting up the Special Area as a D.R.E.E. funded project provided for some local advisory participation, there was, in fact, practically none. To attribute the largely ignored provisions of the Agreement as merely neglect of civil servants would be not only unjust but it would also fail to develop awareness of what is needed.

This Special Area Project, at the time of my study, has had dedicated federal and provincial co-ordinators, facilitators, supervisors, etc. They were very busy, well intentioned, and spent a good deal of time in touch with the local situation. The failure to involve "the people themselves" must be looked for in the approach to the actual policy making, the failure to require performance standards in the progress of involvement and finally, in the all-pervasive cynicism that the people "are not ready yet", "that we are doing our best", and that the pretense of asking for advice amounts to participants' involvement.

(3) Local Control of Government Funded Programs

Earlier in this report we claimed a reciprocal relationship between

experience-oriented learning made possible through practise of personal responsibility and the authority to determine the content of this experience.

The problem of local control will not be solved without transcending an apparent contradiction. In between the rational constructs of the paradox between instant know-how and slow evolutionary "learning" process lies the application of the complementary principles of responsibility and authority.

It has become imperative to practise self-determination in policy making and execution. The practice of what has so far been expressed in rhetoric only, can develop the capability to receive services without continuing their insidious influence to perpetuate dependence and domination.

We have been slow to realize that bureaucratically-structured administration carries with it constraints which easily become counter-productive. They have a tendency to erode any quality of performance assumed to be delivered through a formal and rational structured organization.

A unilateral definition which identifies as "learners" only those who are "trainees" or "clients" blocks our appreciation of what needs to be learned.

Very slowly, we are gaining an awareness that formal and institutionalized education is not necessarily the only route by which people can become sophisticated and can achieve the quality of performance needed.

Canada Manpower funded instruction in Basic Training for Skill Development provided in northern Saskatchewan by the Continuing Education program of the province deserves careful analysis.

Its strength in achieving academic content learning through in-classroom training seems not particularly greater than in other instructional "upgrading" programs throughout Canada. However, significant progress seems to have been gained in the development of community leadership.

There has been a significant spin-off achievement in the development of persons sufficiently competent in articulating the people's feelings and achieving insights into their problems and collective desires. This has never been a stated task for either federal or provincially funded vocational training programs.

The establishment of local community education committees by the Provincial Consultant was a step in the right direction. The stated functions for which these committees were created were:

(a) Determining the type of training classes to be offered, when they were to take place, and what length of time.

(b) Determining the students who were allowed to enroll, their number, and thereby controlling enrolment.*

(c) Determining the teacher to be assigned.

* This becomes more limited through certain requirements imposed for Canada Manpower funded programs.

All three functions were performed in consultation with the Consultant. There was no complete abrogation of provincial authority and responsibility and simultaneously there was a growing realization for the need to assume responsibility by the community. In the words of the Consultant:

> "It was only after people were provided with the decision-making capability that they responded. They responded because they viewed the programs as a vehicle that they could use effectively to get people to think and to react to the many dilemmas that northerners face."

This professional government man confirmed another observed effect:

> "The result of a great many of our programs has been that (within communities) well known spheres of influence and established power structures began to shift. It is a capacity that many present government people fail to realize and do not have the ability to cope with. They latch onto a contact (a power figure) in the community and will not let go even though that particular individual's power may decrease."

These two quotes illustrate that both parties in a change process of devolving control into the community must participate in learning.

A previously stated caution not to confuse an advisory function or being asked for advice as experience in involvement was also supported by field experience - "token northern involvement did not meet the needs of these people".

> "Outsiders constantly evaluate native people's economic proposals on the basis of the outsider's frame of reference. Outsiders tune-out a number of valuable proposals before the proposals are ever totally explained. The problem becomes more acute in cases where outsiders purport to be listening and communicating with native people when in fact, they are only listening to what they want to hear or listening to a point where they can rest their conscience and be able to say that communications have taken place and people are involved."

This particular provincial civil servant also said, "outsiders constantly underestimate the capability of native people even though (their words say something else)".

This man no longer works for the provincial government today. Practices of this former consultant were never objected to and, in fact, were at times lauded - especially in a self-congratulatory vein. Nevertheless they were completely ignored in the latest staffing and program decisions affecting the Meadow Lake Vocational School.

In discussions about economic development, the Metis Society of Saskatchewan seemed to be on track and articulating significant insight

when it stated that the failure of government to become responsive is a threat to potential development.

Observation during this study substantiated one of their complaints:

> "Our experiences convince us that otherwise well qualified civil servants do not understand our problems. Many times it appears that a pre-judgement is made - minds are made up and unwilling to look at other alternatives."

Bureaucratic delay, however unintentional, does not result in economic productivity or in the personal self-respect of a citizen.

Government agencies must become accountable for delays and lack of performance on the part of their own employees.

The void in opportunity for development programs assisting native people resulting from lack of government performance is even more disturbing than the more conventional neglects of our larger society.

(4) Local Cultural and Physical Resource Development

The inter-relationship between all types of resource development has been asserted already. When we probe for alternative future institutional mechanisms and attempt to anticipate the consequent demands on or for education, a great flexibility should be built into existing educational programs and structures.

Man's adaptive capacity is defined by the speed and economy with which he can adapt to continual change. Timing is crucial when social and economic wants become critical. These wants might have been significant before now but we should appreciate that the time has come for us to act.

This report draws on stored knowledge from having evaluated the effect these wants may have on education.

The stated priority of the provincial government is the viability of small communities and the welfare of people. In the past, vocational

training has prepared individual citizens to become effective cogs in the industrial enterprise of maximal technological development.

A reorientation of vocational training requires greater sensitivity to people's personal aspirations. These aspirations differ from and sharply contrast to those desires promoted actively and effectively by mass society.

The problem policy makers have in tuning in on the cultural and physical resource development desired in local communities of native people is one of effective communication, administration and the commitment to allow people to assume responsibility for their own fate.

This problem is much more political than is assumed by many well-intentioned people. To allow people to make their own mistakes requires great strength of character and self-assurance. We find short supply of this in both our school system and our government agencies, not to mention politicians specifically.

If we assume that with good management we can help each other and might achieve enlightened co-ordination of the best efforts of all of us lacking such outstanding strengths, the prospects for the future are not so bleak, provided our policies require performance standards.

Community-centred decision making requires training and support.

Economic development projects for formerly depressed and oppressed people require training and support.

Cultural development of a valued heritage too long ignored requires training and support.

The supply of experts and specialized experience is plentiful, both within government services and the private sector.

Management is for hire. It is an expensive part of any education, social or economic operation. The price is right when it is performing.

The critical element in using advice is choice. Freedom of choice deminishes dependence and furthers self-determination.

When government services are requested and not imposed, they become very efficient.

The availability of free consultative services from government agencies can be used by native people as effectively as it is used by large corporations.

The Metis Society of Saskatchewan knows this -

> "We consider such locally controlled training and support programs essential for viable economic development."

II THE PRACTICE OF BOTH POLICY-GUIDED PERFORMANCE AND EFFECTIVE LEARNING

1. Policy-Guided Performance

The request to make recommendations on the effective use of the facilities in the Meadow Lake Special Area gave me an opportunity to look at educational programs in northern Saskatchewan.

For this particular report, my research was oriented towards contributing to a descriptive theory of change. It is my impression that there is a profound absence of definitive policy statements on the descriptive level. I aimed to contribute to what is half way between cabinet or political policy and the operational level of senior administrators and their procedural or normative policy making. Policy making depends upon descriptive theory and prescriptive or normative policy formulations. I did not presume to conclude with what would be considered normative policy, which is prescriptive.

The absence of such descriptive policy statements is excused at times by the good intent that "we learn from our experience and then are free to adapt quickly and thus have a more pragmatic policy making", much more practical than all that theoretical pie in the sky of ideologies.

Who is learning from whose's experience? Policy makers, both politician and senior administrators, become vulnerable to what filters through departmental reports. In defense of departmental reports, there is frequently serious confusion of function and goals.

One important part of policy making is the setting of performance standards. This is an essential ingredient of policy descriptively formulated. Of course, at this earlier descriptive stage, the standards could be suggestive only, to be formulated specifically in the

later stage of prescriptive procedural or normative policy formation.

The need to have descriptive policy statements of some sort impressed itself on me as I reflected upon the abdication of responsibility - apparent as well as real at times. Where does the passing of the buck stop? For example, I am advocating some type of policy statement without producing one. I am aware that different circumstances, political, subject matter, administrative constraints, means of communication, history of cultural, economic and political domination, are all variables which must be taken into account in drafting policy statements.

The difficulty inherent in this problem is no reason not to attempt resolution. No single model of such policy statements would serve any good purpose. They have to be the product of the problem which calls for a policy.

There is, of course, a good argument to avoid the other danger illustrated by the not so successful use of such descriptive statements of policy by the present federal government. I cannot comment on that government's experiences of having its good intentions frustrated.

The seeming dilemma of what is appropriate and useful presumes that there is only one way to descriptively state policy. Also, that all civil service bureaucracies are identical in their impervious stance resisting adaptation and guidances. I share neither of these assumptions.

Government-sponsored educational programs used primarily by Indian and Metis people represent a case study for a research program I have carried on for a number of years. Specifically, I am interested in the problematic process referred to generally as social change.

In my conceptual scheme, such terms as productivity, performance or just effectiveness are crucial. The relevant question is simply "when do government services become counter-productive?" In other

words, how does well intentioned government produce a perpetuation of dependency? In our highly interdependent society in Canada, I have identified the presence of dependency, being dependent, as a major concept determining the process of change. The fact that everyone in society shares in some condition of dependence does not mean that there are not significant differences in one's particular form of dependence. Public services, provided on all three levels of governments in Canada, have very different impacts on people. David Lewis, the federal N.D.P. leader, has dramatized the use of the term corporate welfare bums. A differentiation between "welfare bums" illustrates difference in dependencies.

Effective social change is dependent upon the learning taking place by members of society. Common criticism in our contemporary society is the lack of effective learning within our educational system. The two major variables in this particular study, then, were the progress made in the areas of learning and becoming less dependent.

2. Effective Learning

The process of education needs to be differentiated from, and, at times, contrasted to, the process of learning. Most educational techniques deal with the process of learning. Techniques are means to achieve desired objectives. The technology of facilitating the process of learning must not be thoughtlessly used in considering the process of education.

> Learning is defined as the development of critical thinking in interpreting personal experiences. Only when resulting interpretations are internalized can we speak of an accumulative process in learning.

Education is a social process preparing people to change.

These two processes are so closely related that it is necessary to identify in both that which they have in common and that which

differentiates them.

Both processes originate in the use and application of personally held values and attitudes.

Both processes once set in motion, hence one refers to their motivation, are determined primarily by the values and attitudes present. Once in motion these processes cause identification of goals and choice of objectives. The desire to achieve chosen objectives will determine the means necessary for achievement.

The two processes differ because learning depends upon the critical examination and assessment of personal experience. Learning takes place when experiences have been critically interpreted. In the cumulative process of learning, persons organize these interpretive experiences into their "personal education". The ability to change, however, that is to say a development of a capacity to change, depends upon the social experience, the interaction with others. It is for this reason that it is justified to refer to education as social process.

The most significant social context for children as well as adults is the family or kin group. Sociologists talk about Primary Group not merely because it is chronologically in the first group context for a developing child. Its significance remains throughout life because the most important identifications, the internalization of values and attitudes which make up one's personality, take place in this social context. Adults remain concerned about their own personal acceptance by others in the family or kin group. One's own self-assessment takes into account the "significant others" in this group. Of course, kin do not remain the only or exclusive source of "significant others" in a person's life especially not in our larger society which is so mobile and highly interdependent. New aspirations take their place next to

and blended into one's earlier acquired values. But all subsequent internalization has to reckon with and is influenced by the earlier formed values and attitudes. The more social and economic advance in status and recognition is blocked and remains unfulfilled, the greater and more immediate remains the significance of the family and one's community.

The social process aspects of education were neglected when in a rapidly developing technological society we stressed increasingly the importance of physical facilities. Buildings and equipment, important means for adequate education, became ends sought in the delivery of educational services. Better laboratories, larger libraries and the increased comforts of more physical facilities became equated to and identified as the improvements essential for better education. Parallel to this development took place a more extensive training process for teachers. Advanced academic training is not only desirable in a rapidly changing society, it soon assumed an essential dimension for the delivery of service through the bureaucratically administered institutions of formal education. Teacher training increasingly stressed the means and practices of teaching, beginning to neglect the content of the exercise. It was a natural development of an ever more pervasive technologizing of education that less emphasis was placed on the crucial dimensions of learning as a personal process.

The physically and materially improved school system requires revenues only accessible to much enlarged areas of taxation. The larger school units became an essential means to provide the necessary fiscal support. Ever more complex hierarchies of administration responded to the needs of a centralized school system. After this centralization required more and more provincial government input, co-ordination,

control, as well as finances, a seemingly unresolvable dilemma appeared. What happened to the tradition of local control? Why is it desirable to have effective local control? The large scale organization is the characteristic mechanism that men have chosen for ordering their joint efforts in order to accomplish objectives in contemporary industrial society. So why attempt to preserve local control? The answer lies in the problems which are addressed by those who have studied and attempt to understand this chosen mechanism. The large scale organization serves the ordering of joint efforts for which objectives can be formulated and the implementation of such objectives is reasonably straightforward. But education is more than a simple process readily objectified. Personal relations are much more important in the learning process than material and academic resources.

The goals or purposes of personal relations are not so readily formulated into specific objectives. Taking into account personal values and attitudes necessitates a methodology mindful of the integrity of persons and not merely a multi-variant analysis.

Learning requires an existential context of experience, personal experience, not second-hand or passed-on experience. In the content of what is learned there is room to learn from others' experience. The personal process of learning critical thinking, however, requires a learning situation quite different from receiving answers to questions posed by the experience of others.

The important role of parents in the learning of children has at last been acknowledged once more. Teachers have learned the effectiveness of a tripartite relationship in the process of education. An immediate result of devolving of more local control of schools on

Indian Reserves was marked by an enthusiasm on the part of the parents to take an interest in the affairs of their children in school. This is striking evidence for the need of parents to be meaningfully involved in their children's education.

The new realization that it is important to be mindful of cultural and social conditions, and their resultant life styles, promises to be helpful much beyond the initial aim to accommodate the native people in Canada. There are two immediate effects observable in this new emphasis: (1) the newly evolving training programs, and (2) the devolving of control into the community. Both these developments share in common a much greater opportunity to relate learning to actual experience of the learner. The confluence of contemporary educational insights and the cultural values of native people provides the evidence to illustrate the significance of the relevance of personal relationships. It is to be hoped that the mere beginnings of these promising developments will be expanded. The larger society may learn from actually observing the superiority and benefits of a community-centred school system. A truly community-school situation would provide learning experiences for all, from the cradle to the grave. These are the lofty principles of lifelong education the adult educators have been expounding for some time. What we must learn is the appropriate organization of our social fabric which knows how to institutionalize; that is to say, to structure formal means to implement shared purpose.

III THE CHANGING PERSPECTIVES IN EDUCATION

Three major Canadian reports on education, Wright, Worth and Oliver, provided a background for a discussion of the latest UNESCO report on education, the Faure Report on Learning to Be. The meeting took place in Montreal, April, 1973. Some of the comments there were reported in University Affairs (AUCC), July, 1973.

The proposals in my report are built upon what I observed in the training programs in the Special Area which exhibited evidence of a trend away from older concepts and the beginning of new directions. These directions are not unique to Saskatchewan. Non-Saskatchewan experts will be cited in the following comments.

The distinction between education and work is waning. More and more, there is an awareness of the present lack of links between teaching and life (Jean Champagne of the Aluminium Company of Canada).

This lacking linkage between teaching and life manifests itself in many subtle ways, normally not associated one with the other.

The personal process of learning is no longer neglected. A Quebec Associate Deputy Minister of Education (Beauchemin) is concerned about the primacy of the learner and he wants to overthrow the old notion that "adults are the sole owners of knowledge and that the diploma puts the student into the adult world".

A hunger for learning needs to develop, according to a university president, (Sister Catherine Wallace), because she is disturbed by the close link made between university study and jobs. This president has joined up with the disturbed university students of the Sixties.

Sister Wallace also joins many of us in being concerned that "the reports say all the basic things we all agree with but how can they lead to action?"

Even while lacking descriptive policy, and therefore inviting perversions through subtle and not so eventual displacement of goals, and lack of performance, Saskatchewan seems to have anticipated Sister Roquet's suggestions of:

> "three educational strategies that could easily and immediately be implemented, with little cost: decentralize and multiply learning and experimental centres (use of surplus classrooms, church basements); encourage individuals themselves to utilize self-learning tools already available; concentrate all educational resources in central locations and open them to all."

The resource centre must not only be open to all but should develop its utility. Unless advanced public library techniques and know-how is used, storage of resources becomes custodial rather than functionally used and applied.

Michael Oliver, President of Carleton University, agrees that we have created such rigid structures that we cannot fully use available resources. He thinks the process of adoption of existing resources, both human and physical, has not been studied properly. That may be true, but one should not overlook the empirical experiences of the many small scale experiments which have successfully linked life and education by using all forms of resources integrally and constructively. For example, in the instructional program in the Special Area reported upon here, the actual relating of community development functions to learning has worked successfully. In the Training Opportunity Program, manual arts and trade skills training, economic development is integrally related to learning, not merely the skills but academic content also.

These accomplishments, however limited they might be, are real in the life of those who experienced them. Dr. Worth from Alberta would ascribe the achievements of the program's success to having avoided "the entrenchment of mindless professionalism in the teaching profession".

This observation is not to be taken as a thoughtless condemnation of teachers or their essential training. The performance of the instructors in the observed training programs leaves enough to be desired to avoid any claim that the lack of teacher training as an unqualified success. But it has made possible a closer, more personal relationship between instructors and trainees while they had to contend with different cultural conditioning.

Finally, "educational management should be democratized and the general public should play a large part in all decisions affecting education", is not a statement from a Student Union but from the Faure Report. The Report also points out the indispensible need for remoulding of education, especially its management and organization.

"Closed" educational systems should be made "open" says this UNESCO Report. Rigid distinctions between primary, secondary and post-secondary education must be gradually eliminated. There must be increased flexibility of approach.

> "General responsibility for educational activity should be open to one single state authority, instead of dividing responsibility for general, higher and technical education. Decentralization can then take place by spreading out from a single centre." Faure Report.

CLOSING SUMMARY

Some opportunities existing at this time to achieve development in northern Saskatchewan are identified in this report.

Vocational training programs for people living under the conditions prevailing in the north were seen as suitable vehicles to facilitate the meeting of economic and social needs.

It was found to be urgent that community-centred training and educational programs should be developed and compatable with the needs of the people and the policies of the provincial government.

There had been encouraging, however small, beginnings made in the direction of integrating programs which meet vocational, educational, economic and social needs.

To a limited extent, decentralization of decision making into the community and the assumption of personal responsibility has taken place. These positive experiences should be encouraged and expanded.

The practice of personal responsibility was seen to make visible the complementary relationship that exists between the authority which determines the content of experience, like the type of work to engage in, and the learning which is experience-oriented and therefore motivates and spurs effort.

Effective social change has proven to take place more readily when not only trainees and clients are seen as learners. Learning must be sought by teachers, administrators and even politicians.

The wide involvement of all those wanting to participate cannot be achieved by continuing to allow the discrepency between the rhetoric used by those defending the status quo and those deprived of the practise in participation.

Performance standards in the areas of economic and social relations were found missing in governmental policies.

Descriptive policy statements might serve in guiding and directing administrative procedures and performance.

Suggestions to improve government services aim to realize greater local autonomy and a lessening of dependence upon authority outside the community.

Likewise, a clearer appreciation of the personal nature of learning and the social nature of the educational process would facilitate the evolution of community-centred schooling and training.

The progress made and yet possible in Saskatchewan education is in harmony with the advances made elsewhere in the field of education.

7. Canada Manpower's Training Branch issued on March 15, 1973, Draft Policy Papers on their Training Program:

to quote from page 2 -

> "Moreover, a case may be made that extended institutional training (like at Meadow Lake) is not only an inefficient but also an ineffective way of preparing adults for employment. Many of the most important skills can be learned best on the job. What is needed, therefore, is a close and complementary relationship between classroom training and work experience,... Long periods of institutional training away from the work context may provide little opportunity for the trainee to apply the skills he has learned and may cause serious problems in the area of interest and motivation."

and quoting from page 10 -

> "... its impact on the trainees is altered by the adoption of more flexible rules on referral to training. .... Moreover, the provisions being made to refine and modify plans as the client's horizons are broadened and as his interests and aptitudes are revealed should do much to increase the relevance of training to his needs." A new policy on training duration is proposed on page 6:
>
> "Utilizing the concept of recurrent education, and bearing in mind the need for flexibility imposed by both the needs of individual clients and the diversity of training systems, the Department (Manpower) has developed a new policy on training duration under the Canada Manpower Training Plan.
>
> The aims of this policy are:
>
> (a) To increase the flexibility with which training can be authorized to meet clients' needs;
>
> (b) To encourage gradual integration of academic training (Basic Training and Skill Development, Upgrading) within the larger framework of vocation preparation; and
>
> (c) To encourage the utilization of classroom training, on-the-job training and work experience as complementary elements within longer term plans for skill development."

APPENDIX #2

From Policy Paper - National Indian Brotherhood - 1972

Indian Control of Indian Education

Fully enclosed by letter on February 2, 1973 - Minister for Indian Affairs and Northern Affairs.

Publicly released before House of Commons Committee - May, 1973 as Department Policy.

STATEMENT OF THE INDIAN PHILOSOPHY OF EDUCATION

In Indian tradition each adult is personally responsible for each child, to see that he learns all he needs to know in order to live a good life. As our fathers had a clear idea of what made a good man and a good life in their society, so we modern Indians, want our children to learn that happiness and satisfaction come from:

--- pride in one's self,

--- understanding one's fellowmen, and,

--- living in harmony with nature.

These are lessons which are necessary for survival in this twentieth century.

--- Pride encourages us to recognize and use our talents, as well as to master the skills needed to make a living.

--- Understanding our fellowmen will enable us to meet other Canadians on an equal footing, respecting cultural differences while pooling resources for the common good.

--- Living in harmony with nature will insure preservation of the balance between man and his environment which is necessary for the future of our planet, as well as for fostering the climate in which Indian Wisdom has always flourished.

We want education to give our children the knowledge to understand the world around them.

STATEMENT OF VALUES

We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian

values he will have reason to be proud of our race and of himself as an Indian.

We want the behaviour of our children to be shaped by those values which are most esteemed in our culture. When our children come to school they have already developed certain attitudes and habits which are based on experiences in the family. School programs which are influenced by these values respect cultural priority and are an extension of the education which parents give children from their first years. These early lessons emphasize attitudes of:

..... self-reliance,

..... respect for personal freedom,

..... generosity,

..... respect for nature,

..... wisdom.

All of these have a special place in the Indian way of life. While these values can be understood and interpreted in different ways by different cultures, it is very important that Indian children have a chance to develop a value system which is compatible with Indian culture.

The gap between our people and those who have chosen, often gladly, to join us as residents of this beautiful and bountiful country, is vast when it comes to mutual understanding and appreciation of differences. To overcome this, it is essential that Canadian children of every racial origin have the opportunity during their school days to learn about the history, customs and culture of this country's original inhabitants and first citizens. We propose that education authorities, especially those in provincial Departments of Education, should provide for this in the curricula and texts which are chosen for use in Canadian schools.

THE ROLE OF PARENTS IN SETTING GOALS

If we are to avoid the conflict of values which in the past has led to withdrawal and failure, Indian parents must have control of education with the responsibility of setting goals. What we want for our children can be summarized very briefly:

..... to reinforce their Indian identity,

..... to provide the training necessary for making a good living in modern society.

We are the best judges of the kind of school programs which can contribute to these goals without causing damage to the child.

We must, therefore, reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian

society: Parental Responsibility and Local Control of Education, Indian parents seek participation and partnership with the Federal Government, whose legal responsibility for Indian education is set by the treaties and the Indian Act. While we assert that only Indian people can develop a suitable philosophy of education based on Indian values adapted to modern living, we also strongly maintain that it is the financial responsibility of the Federal Government to provide education of all types and all levels to all status Indian people, whether living on or off reserves. It will be essential to the realization of this objective that representatives of the Indian people, in close co-operation with officials of the Department of Indian Affairs, establish the needs and priorities of local communities in relation to the funds which may be available through government sources.

The time has come for a radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity with confidence in their personal worth and ability. We believe in education:

..... as a preparation for total living,

..... as a means of free choice of where to live and work,

..... as a means of enabling us to participate fully in our own social, economic, political and educational advancement.

We do not regard the educational process as an "either-or" operation. We must have the freedom to choose among many options and alternatives. Decisions on specific issues can be made only in the context of local control of education. We uphold the right of the Indian Bands to make these specific decisions and to exercise their full responsibility in providing the best possible education for our children.

Our concern for education is directed to four areas which require attention and improvement: i.e., responsibility, programs, teachers and facilities. The following pages will offer in an objective way, the general principles and guidelines which can be applied to specific problems in these areas.

PROBLEMS OF INTEGRATION

Integration in the past twenty years has simply meant the closing down of Indian schools and transferring Indian students to schools away from their Reserves, often against the wishes of the Indian parents. The acceleration with which this program has developed has not taken into account the fact that neither Indian parents and children, nor the white community: parents, children and schools, were prepared for integration, or able to cope with the many problems which were created.

Integration is a broad concept of human development which provides for growth through mingling the best elements of a wide range of human differences. Integrated educational programs must respect the reality of racial and cultural differences by providing a curriculum which blends the best from the Indian and the non-Indian traditions.

Integration viewed as a one-way process is not integration, and will fail. In the past, it has been the Indian student who was asked to integrate: to give up his identity, to adopt new values and a new way of life. This restricted interpretation of integration must be radically altered if future education programs are to benefit Indian children.

The success of integration hinges on these factors: parents, teachers, pupils (both Indian and white) and curriculum.

On the side of the Indian people, much more preparation and orientation is needed to enable parents to make informed decisions and to assist their children to adjust and to succeed. Indian parents must have the opportunity through full representation to participate responsibily (sic) in the education of their children.

The Indian child also needs preparation and orientation before being thrust into a new and strange environment. In handling the conflict of values, he will need the continuing support of his parents and Indian counsellors. Inferiority, alienation, rejection, hostility, depression, frustration, are some of the personal adjustment problems which characterize the Indian child's experience with integration. These are also factors in the academic failure of Indian children in integrated schools.

Indian children will continue to be strangers in Canadian classrooms until the curriculum recognizes Indian customs and values, Indian languages, and the contributions which the Indian people have made to Canadian history. Steps can be taken to remedy this situation by providing in provincial schools special auxiliary services in cultural development, curriculum development, vocational guidance, counselling, inservice training of teachers, tutoring and recreation. Evidently many of these services can be provided under the regular school program. However, if services are introduced especially for the Indian children, the school board should have financial support from the Federal Government.

The success of integration is not the responsibility of Indians alone. Non-Indians must be ready to recognize the value of another way of life; to learn about Indian history, customs and language; and to modify, if necessary, some of their own ideas and practices.

LANGUAGE OF INSTRUCTION

Language is the outward expression of an accumulation of learning and experience shared by a group of people over centuries of development. It is not simply a vocal symbol; it is a dynamic force which shapes the way a man looks at the world, his thinking about the world and his philosophy of life. Knowing his maternal language helps a man to know himself; being proud of his language helps a man to be proud of himself.

The Indian people are expressing growing concern that the native languages are being lost; that the younger generations can no longer speak or understand their mother tongue. If the Indian identity is to be preserved, steps must be taken to reverse this trend.

While much can be done by parents in the home and by the community on the reserve to foster facility in speaking and understanding, there is a great need for formal instruction in the language. There are two aspects to this language instruction: (1) teaching in the native language, and (2) teaching the native language.

It is generally accepted that pre-school and primary school classes should be taught in the language of the community. Transition to English or French as a second language should be introduced only after the child has a strong grasp of his own language. The time schedule for this language program has been determined to be from four to five years duration. Following this time span, adjustment and adaptation to other languages and unfamiliar cultural milieux are greatly enhanced.

The need for teachers who are fluent in the local language is dramatically underlined by this concern for the preservation of Indian identity through language instruction. Realization of this goal can be achieved in several ways:

..... have teacher-aides specialize in Indian languages,

..... have local language-resource aides to assist professional teachers,

..... waive rigid teaching requirements to enable Indian people who are fluent in Indian languages, to become full-fledged teachers.

Funds and personnel are needed to develop language programs which will identify the structures of the language: i.e., syntax, grammar, morphology, vocabulary. This is essential, not only to preserve the language, but to encourage its use in literary expression. Serious studies are needed to adapt traditional oral languages to written forms for instructional and literary purposes.

In places where it is not feasible to have full instruction in the native language, school authorities should provide that Indian children and others wishing it, will have formal instruction in the local native language as part of the curriculum and with full academic credit.

While governments are reluctant to invest in any but the two official languages, funds given for studies in native languages and for the development of teaching tools and instructional materials will have both short and long term benefits.

CULTURAL EDUCATION CENTRES

The purpose of a Cultural Education Centre is to provide for the personal development necessary for social and economic achievement in today's society. This personal development is achieved when an individual knows himself fully: his personal identity, dignity and potential. The Cultural Education Centre will promote this through studies of Indian history, culture, language and values.

By learning ways to apply traditional beliefs, values and skills to survival in modern society, and by learning modern skills and behaviours needed to participate in the benefits of economic and social development, the Indian will gain self-confidence and independence. The Cultural Education Centre will be designed to meet these needs and to make up for deficiencies in other educational programs.

Considering the vital role that these Centres could play in cultural, social and economic development, it is imperative that all decisions concerning their evolution (goals, structure, location, operation, etc.) be the sole perogative (sic) of the Indian people.

Funds for these Centres should be available with a minimum of regulations. These latter should be the result of discussion and agreement between the Government and the Indian people.

The Indian people will welcome the participation of other Departments of Government, of provincial or local governments, of business or industry, of churches or foundations in securing sufficient and continuing funds for the Cultural Education Centres.

These Centres must be Indian controlled and operated, in view of the fact that they are established for Indian purposes and use.

INDIAN PARA-PROFESSIONALS

More Indian teacher-aides and more Indian counsellor-aides are urgently needed throughout the school systems where Indian children are taught. These para-professionals can play an important role in helping the young child or the adolescent to adjust to unfamiliar and often overwhelming situations during their school experience.

To operate a good school, many types of jobs must be filled. There should be adequate funding to insure that Indian schools are adequately staffed, not only with professionals, but with well-trained para-professionals, including recreation assistants and specialist-aides.

SUMMARY OF THE INDIAN
POSITION ON EDUCATION

Indian parents must have FULL RESPONSIBILITY AND CONTROL OF EDUCATION. The Federal Government must adjust its policy and practices to make possible the full participation and partnership of Indian people in all decisions and activities connected with the education of Indian children. This requires determined and enlightened action on the part of the Federal Government and immediate reform, especially in the following areas of concern: responsibility, programs, teachers, facilities.

RESPONSIBILITY

Local Control

Until now, decisions on the education of Indian children have been made by anyone and everyone, except Indian parents. This must stop. Band Councils should be given total or partial authority for education on reserves, depending

on local circumstances, and always with provisions for eventual complete autonomy, analogous to that of a provincial school board vis-à-vis a provincial Department of Education.

School Board Representation

It is imperative that Indian children have representation on provincial school boards. Indian associations and the Federal Government must pressure the Provinces to make laws which will effectively provide that Indian people have responsible representation and full participation on school boards.

Transfer of Jurisdiction

Transfer of educational jurisdiction from the Federal Government to provincial or territorial governments, without consultation and approval by Indian people is unacceptable. There must be an end to these two party agreements between the federal and provincial governments. Future negotiations with provincial Education Departments for educational services must include representatives of the Indian people acting as the first party. The Federal Government has the responsibility of funding education of all types and at all levels for all Indian people.

Indian Control

Those educators who have had authority in all that pertained to Indian education have, over the years, tried various ways of providing education for Indian people. The answer to providing a successful educational experience has not been found. There is one alternative which has not been tried before: in the future, let Indian people control Indian education.

PROGRAMS

Kinds

A wide range of programs is needed in the Indian community. The local Education Authority must take the initiative in identifying the needs for adult education, vocational training, remedial classes, kindergarten, alcohol and drug education, etc., etc.,
The local Education Authority must also have the authority to implement these programs, either on a temporary or long-term basis.

Language and Culture

Indian children must have the opportunity to learn their language, history and culture in the classroom. Curricula will have to be revised in federal and provincial schools to recognize the contributions which the Indian people have made to Canadian history and life.

Cultural Education Centres

Cultural Education Centres are desperately needed. Considering the vital role that these Centres could play in cultural, social, and economic development, it is imperative that all decisions concerning their evolution, i.e., goals, structure, location, operation, etc., be the sole perogative (sic) of the Indian people. The Minister is urged to recognize the rights of the Indian people in this matter. He must insure:

(a) that the Indian people will have representatives on any committees which will decide policy and control funds for the Cultural Education Centres;

(b) that enough funds are made available for capital expenditure and program operation.

TEACHERS

Native Teachers and Counsellors

The Federal Government must take the initiative in providing opportunities in every part of the country for Indian people to train as teachers. The need for native teachers is critical. Indian parents are equally concerned about the training of counsellors who work so closely with the young people.

Non-Indian Teachers and Counsellors

Federal and provincial authorities are urged to use the strongest measures necessary to improve the qualifications of teachers and counsellors of Indian children. This will include required courses in Indian history and culture.

Language

As far as possible, primary teachers in federal or provincial schools should have some knowledge of the maternal language of the children they teach.

Qualification

It should be the accepted practice that only the best qualified teachers are hired for Indian schools, and always in consultation with the local Education Authority.

Para-Professionals

More Indian teacher-aides and more Indian counsellor-aides are urgently needed throughout the school systems where Indian children are taught. The importance of this work requires that the candidates receive proper training and be allowed to operate at their fullest potential.

FACILITIES

Kinds

Education facilities must be provided which adequately meet the needs of the local population. These will vary from place to place.

For this reason, there cannot be an "either-or" policy, which would limit the choices which Indian parents are able to make. In certain localities, several types of educational facilities may be needed: e.g., residence, day school, integrated school. These must be made available according to the wishes of the parents.

Substandard

Substandard school facilities must be replaced and new buildings and equipment provided in order to bring reserve schools up to standard. Financing of such building and development programs must be dealt with realistically by the Federal Government.

INTEGRATION

Responsibility for integration belongs to the people involved. It cannot be legislated or promoted without the full consent and participation of the Indians and non-Indians concerned.

CONCLUSION

There is difficulty and danger in taking a position on Indian education because of the great diversity of problems encountered across the country. The National Indian Brotherhood is confident that it expresses the will of the people it represents when it adopts a policy based on two fundamental principles of education in a democratic country, i.e.:

..... parental responsibility, and
..... local control.

If this policy is recognized and implemented by officials responsible for Indian education, then eventually the Indian people themselves will work out the existing problems and develop an appropriate education program for their children.